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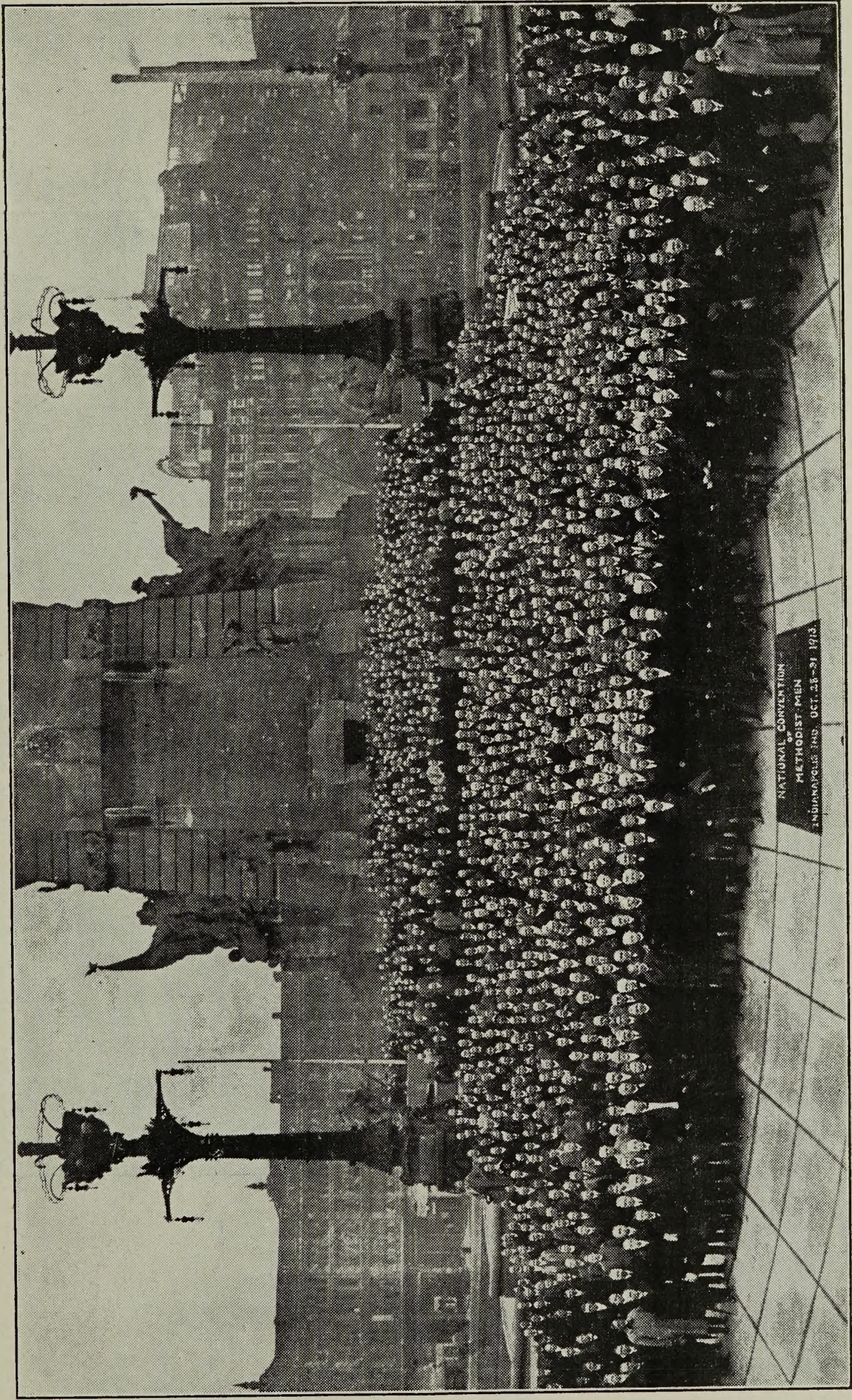
MEN'S WORK

as promoted by the

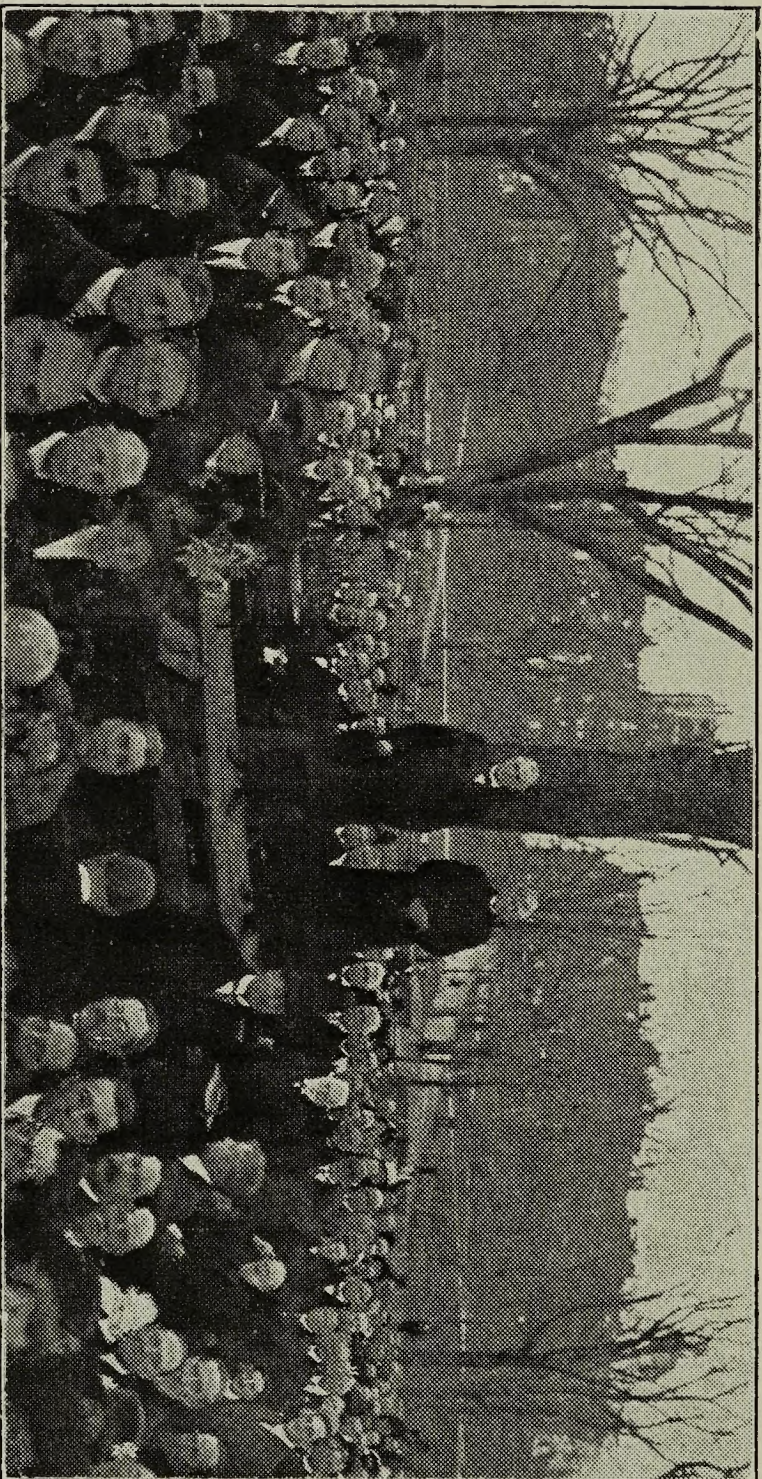
LAYMEN'S MISSIONARY MOVEMENT

of the

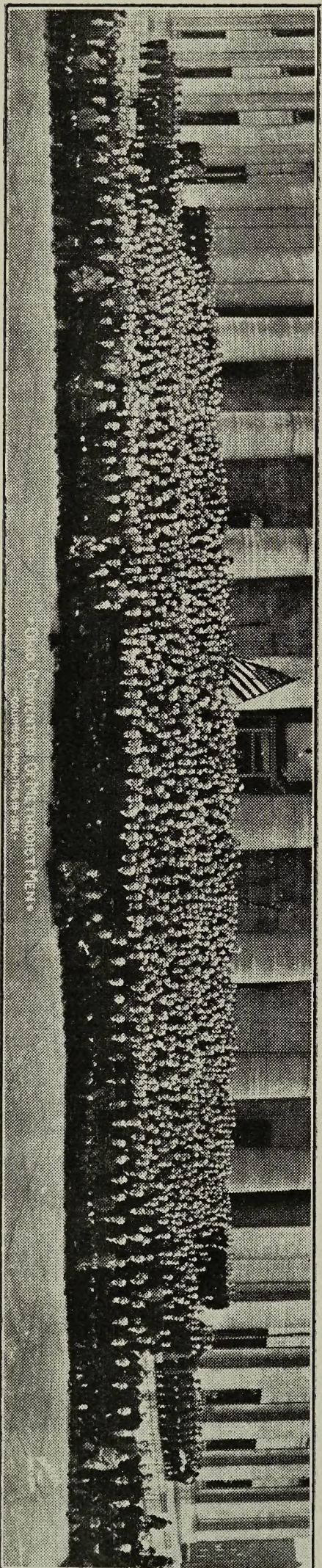
METHODIST EPISCOPAL CHURCH



National Convention of Methodist Men, Indianapolis



New England Convention of Methodist Men, Boston



Ohio Convention of Methodist Men, Columbus

MEN'S WORK

as promoted by the

LAYMEN'S MISSIONARY MOVEMENT

of the

METHODIST EPISCOPAL CHURCH

Submitted by

Clyde F. Armitage

Acting Secretary

Reviewing the work since the
meeting of the National Committee,
Indianapolis, Oct. 29, 1913.

WASHINGTON

April 27, 1916

We pray always for you that our God
may count you worthy of your calling
and fulfil every desire of goodness
and every work of faith with power.
—2 Thess. 1:11

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I. INTRODUCTORY

WHAT CAN SAVE THE WORLD?

This war makes it more clear than ever that what the world needs is the gospel. It is becoming recognized gradually that civilization has suffered a complete collapse as a peace maintainer and as a promoter of real brotherhood and humanitarian principles. Probably the most highly civilized nations in the world are those which have precipitated this war, except our own great land; yet those nations, notably France and Germany, are nations in which, in the case of France, religion has been flouted for generations and, in the case of Germany, materialism and destructive criticism have sapped the spirituality of the people. There is only one thing that can save this world and that is vital union with Jesus Christ on the part of every man and woman. More than ever this war makes necessary the proclamation of this great truth, and therefore the work in which our Movement and our Church are engaged, namely, the dissemination of the gospel, is the thing to which the Church should without reserve devote itself.

I have perhaps a keener realization than I have ever had of the magnitude of the task we have in hand, but with that there is in my thought a clearer conviction that our task is one which must be accomplished, and that it, therefore, will be accomplished. Our duty is not to be depressed by the magnitude of it, but to be inspired by the importance of it, and by the certainty that with God's help it will be done.

JOHN T. STONE.

THE PURPOSE AND FUNCTION OF THE LAYMEN'S MISSIONARY MOVEMENT

The purpose and function of the Laymen's Missionary Movement is:

To stimulate initiative and activity among the men of the Church.

To accomplish which the Movement must stand firm as a mobile, un-officialized volunteer agency, retaining unimpaired the masculine note in its message, and continuing undiminished pressure upon the appeal for the evangelization of the non-Christian peoples of the world.

The Movement recognizes this appeal to be the key most readily and surely unlocking, to the largest degree, the interest and resources of the Church of Christ. This appeal is to be used for the purpose of inducing men to become symmetrical and efficient Christians, relating themselves to the world-wide task of the Church, and not to unduly emphasize one feature of that task at the expense of another.

The work of the Laymen's Missionary Movement is one of education and inspiration. It cannot lose itself even in the borders of administrative detail. To be true to its highest duty and value as a servant of the organized agencies of the Church it must hold itself with studied care to this one thing, leaving to official authority those functions that pertain to a follow-up of its message in the raising of missionary revenues.

E. W. HALFORD.

SPIRIT OF THE LAYMEN'S MISSIONARY MOVEMENT

At a meeting of the National Committee, Bishop Wilson made this statement:

I am impressed with three things here to-night:

First, the organization which I see.

Second, I perceive that the leaders are not depending upon methods alone, but upon God. At Indianapolis and here to-night, I have been moved by the spirit of prayer and serious purpose. When notified about the meeting I wondered just what the nature of it would be, but had not been here many minutes before I felt with you the baptism of the Spirit.

Third, That this entire movement will, under God, be the blossoming of the desire for our world-embracing missionary and benevolent work.

HISTORICAL NOTE

In November, 1906, the Centennial of the Haystack Prayer Meeting, at Williamstown, Massachusetts, was commemorated with a prayer meeting in New York City. As on the occasion which it celebrated, a new inspiration came to the assembled laymen, and after prayerful thought and consideration, The Laymen's Missionary Movement, interdenominational in its composition and motive, was organized. Under divine guidance, it has been the means of reviving and extending among men greater interest in the cause of missions.

At the session of the General Conference of the Methodist Episcopal Church in Baltimore, in May, 1908, resolutions were adopted commending The Laymen's Missionary Movement, and advising that an organization of like character be formed within our denomination. In compliance with this, a number of laymen met in New York City, July 7th, and took measures to inaugurate The Laymen's Missionary Movement of the Methodist Episcopal Church.

It is a voluntary organization of men for the conquest of the world. It does not have its charter through the authorization of the General Conference. It has no chapters in local churches; therefore no membership and no dues. It is supported entirely by voluntary contributions. It has a National Committee of one hundred men, and an Executive Committee of twenty-one men selected from the National Committee.

Its work is conducted on a strictly business basis. It has no deficits, no debts or outstanding obligations. The laymen themselves, with the Secretary, shape its plans and direct it as carefully as they do their business enterprises. Its work on a voluntary budget saves the missionary boards thousands of dollars a year in cultivation expense, and releases thousands of dollars to be sent to the field. Since its purpose is educational, it collects and administers no missionary funds, and sends out no missionaries.

II. CONVENTIONS

NATIONAL CONVENTION OF METHODIST MEN THE SPIRIT OF INDIANAPOLIS

The spirit of the National Convention of Methodist Men has now pervaded the entire Church. It was a spirit of hopeful expectancy, a spirit of conquest, a spirit of progress to be accomplished through faith and prayer, through a recognition of our stewardship of life and possessions, and through modern efficiency methods. Probably no other convention has been of such historic importance to the Methodist Episcopal Church.

A brief review of the situation at the time of the formation of the Laymen's Movement would remind us of the three per cent. cut in benevolence apportionments made at Albany and the general discouragement that pervaded the atmosphere at that time. The earlier apportionment system was in vogue then, each Board establishing its own estimate and the others all vying to get proportionate amounts. The confusion and inefficiency of the old financial system, if it may be called a system, are well known. Its weakness is well stated in the pronouncement of the General Conference of 1908. So many special needs crowded in and the total amount raised was so small that the seven great causes for which our Church stands responsible were commonly neglected and sometimes crowded out. The effects of this still linger, though the new system of finance is rapidly correcting this condition. Because of the inadequacy of the old method, churches commonly strained themselves to get along with the smallest possible budget for current expenses and ministerial support and gave the smallest amount for missions that they could give without shame.

The New Financial Plan was devised and perfected in its details by the Laymen's Missionary Movement. In this work the Methodist Movement cooperated with the interdenominational Movement. It was first launched to enable the churches to approximate their duty to Foreign Missions. During the quadrennium of 1908-12 it spread to include all benevolences, and finally to include also the current expenses and ministerial support.

This business method of finance opened the way for lay activity on business-like lines in evangelism, community service, and other departments of church work. Laymen began in increasing numbers to find their place. The National Missionary Campaign of 1909-10, the Men and Religion Forward Movement, and the wide-spread formation of men's Bible classes and forums are among the prominent features of this uprising of laymen.

The Indianapolis Convention in the fall of 1913 analyzed the situation, crystalized its tendencies, perfected the new methods, and sent its 2,700 delegates back to set all corners of Methodism ablaze with the new inspiration and the new efficiency plans. The other communions had their eyes on Indianapolis and freely admit that the Methodist church has actually led them in many of their recent developments along efficiency lines.

From that time to this testimonies have been frequently received telling of its benefit and influence.

A pastor writing to endorse the present National Missionary Campaign thinks back at once to the convention at Indianapolis:

"I am glad to indorse the National Missionary Campaign. I attended the Methodist Men's Convention at Indianapolis and I never enjoyed anything like it before, nor have I since that time. The information and inspiration of that convention have never left me. At that time I came to know and appreciate many of our great leaders as well as our great Methodist Church more than ever."

INDIANAPOLIS POLICY

The Convention of Methodist Men assembled at Indianapolis, Indiana, commits itself and calls the entire Church:

First: To a program of personal evangelism at home and abroad which shall enable the Church to reach effectively the last man with the message of redemption; and that we set as a goal an annual minimum gain of ten per cent. in the full membership of every local church.

Second: To the principal of social redemption in all lands and the application of the spirit and teachings of Christ to the total relations of men.

Third: To the bringing of our youth everywhere into real Christian life and to their training for effective Christian service by all those agencies which the Church has created for this high purpose.

Fourth: To the practice of the principles of stewardship by every member of our Church as defined by our Discipline. This recognizes God as giver and owner of all things; man as a steward, holding as a sacred trust all he has; the systematic application of a portion of our income to the advancement of God's Kingdom, and the dedication of one-tenth of our income as a minimum.

Fifth: To the universal introduction of the every-member canvass and the weekly offering by every man, woman and child of our Church, with these two principles always in view:

(a) The standard apportionments met in full as a minimum achievement.

(b) At least as much for others as for ourselves, as our near goal.

Sixth: To the hearty and full support of those Boards which are created by the Church as the proper instruments for the application of the benevolence of the Church to the world's need. We emphasize the paramount claims of those regular causes established and approved by the authority of the Church.

Seventh: To the loyal and loving support of all those forms of Christian activity, in all lands, as expressed in our educational, philanthropic and evangelistic institutions, looking everywhere toward the care of the sick, the aged, the orphan, the unfortunate, and toward the training of our youth in the spirit of Christ.

Eighth: To an inspirational and educational campaign, having in view our full relation to the civic, industrial, social, educational, philanthropic and missionary problems of our age—and to the enlistment of the unused energies of the men of the Church under the leadership of the Son of Man.

Ninth: To an emphatic reaffirmation of the action of the General Conference on the subjects of higher Christian education and the imperative need of vastly larger funds for our schools, colleges and universities; the necessity of more liberal support for our ill-paid ministry, especially in view of the increased cost of living; the supreme claim of the retired veterans for an adequate support in their old age; and we commit ourselves with heartiness and devotion to the well-known attitude of the Church on the subjects of Temperance, Social Purity and Sabbath Observance.

Tenth: To the support and circulation and the faithful reading by ourselves and in our homes of that Christian literature in book and periodical created by our Church for the training, instruction and inspiration of our people.

Eleventh: To a program which shall bring to Districts and local churches the principals, ideals and methods which have found expression in this Convention. We ask all our Boards to set aside their secretaries and other officers, as far as possible and necessary for the service of the Districts and Area groups, in a unified campaign for all these approved causes.

Twelfth: To the utmost co-operation of our Church with all other "Churches which exalt our Christ" in a common and united effort in all lands to bring in Christ's Kingdom.

NEW ENGLAND CONVENTION OF METHODIST MEN

In October, 1914, the Laymen's Movement held a convention in Boston registering 2,100 men from all parts of New England. This convention was in a sense for New England what Indianapolis was for all Methodism. It brought inspiring messages concerning missions and explained the best methods of local church work.

It was accompanied with a survey of New England. This survey revealed the state of the Church throughout New England, showing its strength and weakness, its successes and failures. The findings were exhibited at the opening of each session of the convention by means of lantern slides. This is the first time that a survey has been made for a convention and presented in this form. This feature was invaluable. It started the survey habit in New England, as well as gave definite information itself. It was highly appreciated and has been included in the report book of the convention.

Conservation work followed the convention in nearly all districts in New England. Experts and successful local men held group meetings in accessible places where the workers could gather from all the local churches. This carried the messages and methods of the convention to nearly all societies throughout New England. In March following, Zion's Herald reported:

"Gatherings following up the New England Convention of Methodist Men have now been held in every part of New England, reaching practically every charge. From the reports which have been received there are everywhere evidences of renewed activity on the part of the laity in meeting the responsibilities of the Church. This campaign has played no small part in the evangelistic work of the winter months, for one of the outstanding features of the program sent down to the local church was that of securing the active co-operation of laymen in doing distinctively spiritual work."

WHAT THE COMMISSION ON FINANCE THINKS

"In the Boston Area during the last year (1914-15) the increase in the Disciplinary Benevolences was \$20,007. It is significant to note in this connection that the Boston Area had last November a Methodist Men's Convention with 2,100 registered delegates present, and that two-thirds of the churches in New England have adopted the New Financial Plan, including the Every Member Canvass and the weekly offering."

BUSINESS MEN TESTIFY

Mr. Frank C. Dunn wrote under date of November 17, 1914: "After having attended the three day convention in Boston last week I want to tell you that, although I did not have very much anticipation of enjoyment, I was very much pleased with the way the whole thing was managed and carried off. I have never attended anything of the kind that was so well handled. I do not see how you can improve on the way it was organized."

Dr. Henry L. Wriston says: "I have been in Boston for a quarter of a century, and I look upon the New England Convention as the best and most effective piece of work accomplished by Methodists in that period of time."

GREATEST EVER

"All agree that the Methodist Convention is the greatest meeting ever held by Methodists in New England. Every service was attended by thousands. Every service was filled with a spirit of prayer and devotion and the hope of greater days."—*Pacific Christian Advocate*, December 2, 1914.

NEW ENGLAND POLICY

1. Organized personal evangelism—every member with a definite task.
2. A program of community service—something accomplished in community betterment each year.
3. Increase in benevolence offerings, the apportionment in full as the minimum, and the goal, "As much for others as for ourselves."
4. An effective program in each church for the whole life of young people from their recreation to their life-work.
5. Sunday school efficiency.
6. Aggressive and sympathetic work for our immigrant population..
7. The Bible, a Methodist Hymnal, a Methodist paper, and a family altar in every home.

OHIO CONVENTION OF METHODIST MEN

The first State convention of Methodist men was held at Columbus, Ohio, March 17-19, 1915. This convention was unique in that it is the first time that the Methodists of an entire State have come together. There is a growing tendency to do our work along State lines, and have our conference boundaries follow them. This will greatly increase the power of the church in its impact on education, legislation, and politics. It will enable us to work in better co-operation with other communions whose boundaries now commonly follow State lines, and will greatly facilitate the tabulation of statistics. As Ohio Methodists, the men had an additional feeling of union which created a spirit surpassing that of most conventions. 3,456 men were registered, which set a world record for registered conventions of men.

The general purpose of this convention was like that of the New England Convention of Methodist men. The program was well balanced and very strong. A survey of conditions throughout Ohio was prepared and presented by means of lantern slides. A thorough system of conservation was inaugurated running through March and April, reaching every district in the State.

One novel feature of the Ohio Convention was the parade. The men gathered on Broad Street in front of Memorial Hall and paraded through some of the busiest streets of the city to the State House. They were led by the Governor of the State, a squad of Methodist policemen, two bands and a drum corp. When they reached the State House they assembled on the steps for a photograph, and the Governor, a Methodist, addressed them there, taking as his text the request of the photographer, "Men, take one step higher."

RESOLUTIONS OF APPRECIATION

We, the Methodist Preachers' Meeting of Columbus, Ohio, hereby desire to express and bear to the Church at large our appreciation of the value of the Ohio Convention of Methodist Men, held in our city March 17-19, 1915.

It has engendered a great spiritual influence. Our horizons were immensely widened, our knowledge and convictions intensified beyond measure. Its 3,456 registered men and comprehensive program made it the greatest religious convention ever held in this Nation.

Its influence will continue with us across the years, and its effects will be limited only by the ends of the earth.

We express our appreciation of the effective and inspiring leadership of Secretaries H. B. Dickson and Fred B. Fisher.

A SPIRITUAL DYNAMO

"The thing which will linger longest in the memory of those who were present was the profound earnestness of the body itself. The convention was a spiritual dynamo whose electric currents will stream far beyond the state in which it was erected."—*Christian Advocate*, March 25, 1915.

THE SECRET

"Those gathered at the Ohio Convention of Methodist Men shouted, applauded, prayed and sang as they faced the problems of this modern world. What was the secret of it? Christ was so presented that they saw him clearly as the supreme need. Power Christianity is the antidote for all modern ills. In the presentation of the representative increase of clashing human interests they were made to feel that 'there is power in the Lion of the tribe of Judah and he must prevail.'—*Western Christian Advocate*, March 24, 1915.

ABOVE WORLD CONVENTIONS

"As an outsider, who is neither a Methodist nor an Ohioan—having duties in the State as an invited social specialist and as the officer of a society having many Ohio members—I wish to say that the Ohio Convention of Methodist Men was in scope and program worthy to be considered a world convention; I should rank it above any of the twenty world and national conventions, relating to peace and purity, to alcohol and opium and to Sunday schools, in which I participated during a year before the European war."—*Wilbur F. Crafts in Columbus, Ohio, Citizen*.

OHIO POLICY

1. In every Methodist Home, family worship—using the Bible, a Methodist paper, a Methodist hymnal, and the Probationer's Manual.

2. In every church a full ministry to the whole life of young people, from their recreation to their vocation, beginning with efficiency in the Sunday School.

3. An attempt in all churches having immigrant neighbors to find a point of contact with them.

4. An educational and inspirational effort to increase benevolent offerings until Ohio Methodism shall reach the General Conference standard—"as much for others as for ourselves."

5. A community program for every church, with at least one line of activity every year, for the uplift of the community life; with the committal of ourselves to "A Saloonless State," "A Saloonless Nation," and the elevation of pure men to official positions.

6. Every member engaged in personal evangelism.

7. Follow-up meetings during March and April, with rallies by cities and rural groups, to carry the message of the convention to every church.

MORE CONVENTIONS NEEDED

Do such comments substantiate the cry, "Too many conventions"?

"New England Methodism got the most thorough stir up generally in its history during the Methodist Men's Convention held in Boston recently. Stirrs and mixers are needed in other parts of the Church. We fear, however, in some parts of the connection it would take a concrete mixer to stir and start to flowing the forces of the Kingdom. It takes water, forms, pulverization and a good deal of energy sometimes to start life flowing into new channels."—*Western Christian Advocate*.

"He who claims that the day of conventions is past knows not whereof he speaks."—*Northwestern Christian Advocate*, March 24, 1915.

"When the convention speakers are men of highest rank, trained specialists, eloquent and compelling in speech, as well as posted to the limit in their specialties, and such men are brought to the people, massing them in conventions, and when the vast, passionate, compelling appeal of these men is backed up with practical, heart-to-heart, expert consultations for carrying that appeal to the people, practically, seriously, feasibly, then you have the new ideal, the 'Conference for Efficiency.' Then you feel the hands of a man, the good, tough, honest, invincible hands of a MAN under the angel wings of vision and appeal."—*Central Christian Advocate*, December 14, 1914.

"This is the age of great conventions. The conventions of the Church are not surpassed in numbers by those of the political and scientific world. A series of seventy-five great conventions, in as many of our largest cities, in the interest of the Laymen's Missionary Movement has just begun.

"All this rejoices our heart. Against the holding of such gatherings nothing can be said. God is in this plan of campaigning against the kingdom of darkness."—*Northern Christian Advocate*, October 28, 1915.

III. OTHER PUBLIC MEETINGS

DISTRICT AND ANNUAL CONFERENCES

The Commission on Finance and the Movement worked together in many District and Annual Conferences for the promotion of the New Financial Plan. The pastors and official members were called together by the District Superintendent to consider and adopt this medium of progress. At Annual Conferences a day or half day was given to an explanation and discussion of its details. These sessions have been perhaps the most effective means of introducing the Plan. At the same time local churches in these districts and conferences were assisted to accomplish its successful inauguration, and these served as object lessons for the others. At these conferences also, some superintendents, pastors, and laymen were trained to go to their neighboring localities and work the new system. All opportunities have been utilized and many created to secure its church-wide operation, and the response has been highly gratifying.

SPECIAL CONFERENCE PROGRAMS

At the last session of the West Wisconsin Conference 1200 delegates registered for the Efficiency Convention. The program was built on the basis of the plans outlined in the new book, "The Way to Win," with an address and conference on each of the four phases of church work—Evangelism, Training, Community Service, and Missions. Finance also was treated. At night some excellent missionary pictures were shown. The attendance was remarkable, being, according to the report of the District Superintendents and pastors, the greatest day the West Wisconsin Conference had ever seen. One hundred and seventy-four automobiles were counted outside the auditorium in the afternoon. The largest hall in Eau Claire was used, for the church would not accommodate the people. Many subscriptions were taken for World Outlook and for The Way to Win.

At night nineteen young men and women, including a few ministers and deaconesses, came forward in response to Bishop Henderson's appeal to go to the foreign field if God would call them into that work. A District Superintendent writes, "The convention was generally acclaimed as the finest feature ever produced at our conference, and the brethren voted unanimously to have the program repeated next year."

The Northwestern Advocate comments, "The occasion was so novel and so abundant in results for missions and evangelism that it is hoped other conferences will have the same rich experience."

A similar event occurred at the North Indiana Conference, with unexcelled results. It was held in a tabernacle at Auburn, where no church would accommodate the 2,280 delegates. This meeting replaced the lecture for Conference expenses.

RURAL CHURCH INSTITUTES

In Iowa during the summer of 1914, the rural Methodist churches on three districts held one-day institutes of both agricultural and religious value. This was done under the general direction of Mr. R. C. Keagy, who was then in the employ of the Laymen's Missionary Movement. A typical program was as follows: A dairy expert gave an address on The Iowa Cow. A man who had helped arrange an extensive corn contest spoke regarding Better Corn. A rural survey of the three districts was presented, charting the conditions, and showing the intimate relation between farm life and church life. An address followed on How to Serve the Community, and one on How to Serve the World (missionary). These prepared the way for another, An Adequate Program for This Church. This was followed by How to Finance the Enterprise. Four professors from Iowa State College, three from Iowa State Teachers' College, besides the Assistant State Superintendent of Schools whose services were furnished by the State of Iowa, two college presidents, three district superintendents, nine ministers, six laymen, among whom were a bank president and a traveling salesman, were the speakers.

Fifty institutes were held with a total attendance of 6,064. District Superintendents reported instances of churches saved from abandonment, benevolences doubled, tripled, quadrupled, and community work established. Men who had not attended church services were present at these institutes, and expressed their unrequested approval of a campaign so well calculated to serve the community and broad enough to help lift the world.

At the ensuing meeting of the Laymen's Association of the Upper Iowa Conference, the following action was taken:

"We see in the steady growth of the Laymen's Movement a glorious day near at hand when all the people will be on the giving line fully abreast of pastors, district superintendents, and bishops, winning great victories for righteousness.

"We earnestly approve the rural church institutes and urge their extension. It is a large, fruitful and deserving field."

TAFT DINNER

The Movement arranged a Methodist men's dinner in New York City May 14th, 1915. Ex-President Taft was the guest of honor, and he preached one of the most earnest and most convincing missionary sermons that New York has heard. 750 men sat at a banquet and heard speeches by Bishop Wilson, Secretary Oldham, and Ex-President Taft. This was one of the most felicitous occasions of the year.

EPWORTH LEAGUE INSTITUTE

Mr. Armitage conducted the Foreign Mission study class on the Drew Campus during the Epworth League Institute of 1914.

LOCAL CHURCH WORK

Frequent addresses have been made in local churches, and conferences held with official members and workers. These addresses and conferences have treated Evangelism, Community Service, Missions, Organization, Surveys, and Finance. Many churches have been assisted in launching men's work in these fields of effort, with good effect.

IV. CO-OPERATIVE WORK

WITH METHODIST AGENCIES

The Laymen's Missionary Movement has done some effective work in co-operation with several agencies. A share of the budget raised at Indianapolis was given to the Methodist Brotherhood, the Commission on Evangelism, and the Federation for Social Service, for the furtherance of their work. Their representatives have co-operated with the Movement by sending speakers to take part in our various conventions.

The Commission on Finance has co-operated closely with the Movement. For two years the work of both was directed by a joint Campaign Committee. During this time the Commission was financed in part by the Movement. Through our co-operative efforts the whole Methodist Church has been made acquainted with a plan of finance that will solve its financial problems, and an ever increasing proportion of churches are using it in prescribed manner.

The Annual Conferences were visited diligently. District or sub-district conventions have been held in nearly all conferences. Local churches have been assisted as frequently as time would permit. The church press has given the plan liberal publicity. A literature unequalled by that of any other denomination is available. During our co-operation approximately 10,000,000 pages of literature on the plan were sold. Conference and district Commissions on Finance are prevalent now. Many laymen, pastors, and District Superintendents are doing deputation work to spread the financial gospel to every society. These men purchased 400 sets of expensive charts to aid them in this work.

WITH OTHER DENOMINATIONS

The Movement has been interested in the Summer Conference of the Laymen's Missionary Movement held at Lake Geneva the past five summers. It has advertised with letters and literature, and has sent its secretaries to participate. The past summer it sent its Convention Secretary to help work up the registration.

MISSIONARY EDUCATIONAL CONFERENCE

Some conferences of the Missionary Education Movement have been attended as well. At Lake George last summer the General Secretary conducted a class on Church Efficiency registering sixty-nine members of several denominations.

NARRAGANSETT ASSEMBLY

Mr. Fisher assisted with the work of the Narragansett Assembly in the summer of 1914, and in personal consultation helped several promising young people to decide for the Christian life and a Christian life-work.

NEWTON HAMILTON INSTITUTE

The Acting Secretary made three addresses at a campmeeting at Newton Hamilton, Pennsylvania, last summer, and as a result has set up an interdenominational church workers' institute which will replace the campmeeting hereafter.

NATIONAL MISSIONARY CAMPAIGN

The main drive of the past year (1915-16) was the National Campaign. The Protestant churches were in team harness as never before, working under the direction of the Laymen's Missionary Movement (interdenominational). Sixty-nine conventions have been held, with 101,927 men registered, which is one-third larger than the number in the campaign of 1909-10. This is the more significant because in the former campaign many men were attracted by a banquet who did not attend the meetings. At that time the churches encouraged the Movement in its undertaking; but in this series the churches invested both men and money and are receiving proportionate returns. Systematic preparation made the conventions a huge success; and efficient conservation work has launched a program of advance in most convention areas. The local church and the spiritual condition of the individual are the starting point in this campaign. It is realized that any world-program succeeds or fails as we succeed or fail in developing individual Christians and local churches. Then to the individual and the local church the whole program of Christ is offered as a challenge.

Personal evangelism, community service, city missions, home missions, foreign missions—all are ably presented as parts of an organic whole—a salvation *unto the uttermost*.

Chambers of Commerce, business men's associations, colleges, newspapers, and church federations have all recognized the value of these conventions and have co-operated heartily in their promotion. Many favorable editorials and cartoons have appeared in the papers. Two results have universally followed:

(1) Deepened religious interest and increased religious activity among men.

(2) More vital co-operation among the communions.

The Methodists had two out of nine men in the conventions preceding the holidays (outside the Southern States), and one out of three in the Pacific Coast conventions. The denominational meetings were practical training groups, to enable the delegates to return and make their local churches efficient. The denominational program was generally based on "The Way to Win."

V. GOOD RETURNS ON THE INVESTMENT

Without claiming that the Laymen's Missionary Movement alone is responsible for the increase, it is a most significant fact that during the nine years of the Movement's history, contributions by all communions to foreign missions have increased from \$8,980,448 in 1906 to \$18,793,990 in 1915; or in other words, there has been a greater increase in the annual contributions during the last nine years of the Movement's history than during the ninety years preceding.

While accurate statistics with reference to home missionary contributions are difficult to secure, statistics recently compiled, representing more than 100,000 churches, show that these 100,000 Congregations, while increasing gifts to foreign missions \$6,000,000, have by the same financial methods increased their home contributions \$11,000,000 and their local congregational current expenses by a total of more than \$19,000,000.

During the nine years of the Laymen's Missionary Movement the total contributions to foreign missions has amounted to \$124,359,745. Making allowance for the normal increase that would in any event have been registered as a result of increased population and wealth, there is still a net increase for the nine years of \$30,000,000 over and above what would normally have been expected had the prevalent rate of increase from 1897 to 1906 continued through 1907 to 1915.

INCOME OF BOARD OF FOREIGN MISSIONS

In spite of war conditions, receipts are recovering well from the drop due to the financial depression of 1913. This is a fine instance of efficiency :

Year	Total Receipts	Per Capita
1913.....	\$1,482,528.18	\$.39
1914.....	1,588,755.29	.40
1915.....	1,700,573.80	.42

INCOME OF BOARD OF HOME MISSIONS

In this quadrennium of depression and war, the total amount received is more than a million per annum, exceeding the previous prosperous quadrennium by \$285,828.49. The Loan Fund increased its capital more by \$16,879.72 than in the best previous quadrennium; and the Board was able to more than double the loans of any past quadrennium.

The secretaries gratefully acknowledge that these returns are due largely to modern methods of church work.

COMPARISON OF AREAS

Area A. This Area has made no special effort as an area to introduce the Plan. Two conferences have done something, but even in these two the work has been far from unanimous by districts or by individual churches.

1915 Gain to the Seven Apportioned Benevolences\$1287

Area B. This area was regularly campaigned in every district for the introduction of the new plan. At least two-thirds of the churches worked the Plan in 1914-1915.

1915 Gain to the Seven Apportioned Benevolences\$20,007

COMPARISON OF CONFERENCES IN SAME AREA

Con'f.	Attitude to the Plan.	Gain.	Loss.
A	No forceful attempt to introduce it.....		3181
B	Every district campaigned.....	2350	
C	Indifference in many places.....		78
D	General introduction.....	4738	
E	General indifference.....		2244
F	Introduced in most places.....	2310	

ADVANCE ON GOSHEN, INDIANA, DISTRICT

	1909	1916	Increase
Membership	9400	13058	39%
Church property (excluding debts) \$	427,661	741,781	73%
Pastors' Cash Salaries	31,068	47,480	53%
Episcopal Fund	411	820	Doubled
Conference Claimants	1,508	5,151	More than trebled
Disciplinary Benevolences	9,769	23,399	More than doubled
All Benevolences	13,607	36,378	Almost trebled

Dr. Hollingshead points us back, for the explanation of this, to the Goshen Convention held by the Laymen's Movement in 1909. He writes (April 8, 1916), "No district has co-operated more harmoniously with our work than this one."

MISHAWAKA, INDIANA, WORKS THE PLANS THE MOVEMENT ADVOCATES

	1912	1913	1914	1915	1916	Gain
Membership	703	857	1,100	1,179	1,300	85%
Salary	1,800	2,000	2,500	2,700	2,800	55%
Current Expenses	3,300	4,000	5,200	6,500	6,600	100%
Missions	1,028	1,640	2,084	2,962	3,059	198%
Apportioned Benevolences	1,454	2,318	2,958	4,020	4,335	198%
Disciplinary Benevolences	1,113	1,856	2,480	3,381	3,679	231%
Total Benevolences	5,186	7,229	10,092	13,551	9,861	90%

SAMPLES OF FREQUENT TESTIMONIES

"Following the campaign week, the prayer meetings increased in attendance, and the reception of new members was an almost continuous stream."

"The results were good in securing information, rousing some who had been indifferent, and deepening the fellowship. The reaction upon the visitors was excellent."

"Important as the results of the envelope system have been in increasing the offerings of the people, they have been still more important spiritually in deepening the sense of personal interest and individual responsibility."

"Missionary offerings increased 30%; offerings for local support 74%. The effect of the canvass upon the congregation from a social point of view was beneficial. The work proved an education to the members of the committee making the canvass, and a number of the men suggested that it be repeated every year for the sake of the social benefit to be derived from it."

"The period of experiment has passed. What the church now needs is that the Plan be universally adopted and persistently followed."

"The New Financial Plan solves absolutely the financial problem both for the local and general Church. It gives birth to a revival spirit and deepens the religious life of the people in that it leads them to 'pay their vows unto the Lord.' It distributes responsibility and develops lay leadership of necessity. I speak from actual observation."

"It is like sun to the sap. Men who get every member to pay get the feeling also that they can get men converted."

VI. LITERATURE

Militant Methodism—the report of the National Convention of Methodist Men, with addresses in full.

New England Methodism—the report of the New England Convention of Methodist Men, containing extracts of the addresses and the survey. Edited by E. C. E. Dorion.

The Challenge of To-day—the report of the Ohio Convention of Methodist men. Contains the addresses and the survey. Edited by Bishop Anderson. *The Northwestern* comments: "No Methodist preacher in the middle west should keep house without it."

A Man and His Money—written by the Stewardship Secretary while the Commission on Finance and the Movement were on a joint budget. The standard statement of the ages on the subject of Christian stewardship.

The Way to Win—a pocket size book of successful methods for the local church. Edited by Fred B. Fisher. Its popularity among other denominations has necessitated an interdenominational edition. Some official boards have become study classes, discussing one chapter of this book a week.

The New Financial Plan—leaflet literature issued jointly with the Commission on Finance. Mentioned on page 24.

VII. PERSONNEL

The General Secretary, Fred B. Fisher, has been the efficient leader in the work of the Movement. His ability as a promoter and an executive have kept the Methodist Church in its proper place among the communions as a leader in efficient methods. The name Methodist still has significance. Mr. Fisher has been called into a field of larger usefulness, where his talents may be exercised for all denominations. He is now Associate General Secretary of the interdenominational Movement.

Mr. R. C. Keagy was for some time employed by the Movement, in charge of the Rural Church Institutes. He is now pastor at Lyons Church, Clinton, Iowa.

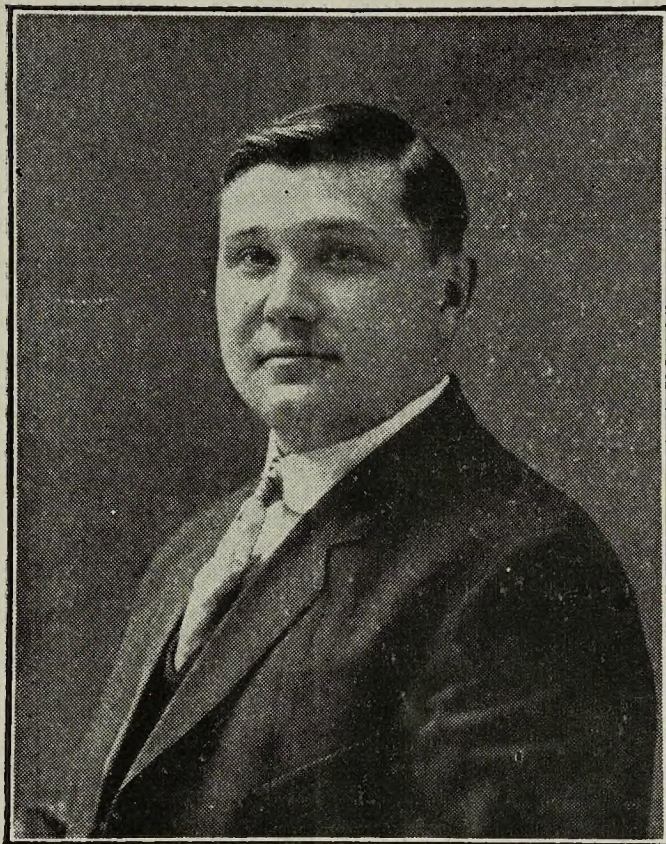
Mr. H. B. Dickson has done excellent work as Convention Secretary. He is now in the interdenominational work.

Mr. C. V. Vickrey has given the Methodist Movement half time during the National Missionary Campaign. To him must be attributed much of the success of the Pacific Coast conventions.

Mr. Clyde F. Armitage has been associated with Mr. Fisher since April 1st, 1914, and is now Acting Secretary.

The officers of the Movement have remained unchanged since its organization.

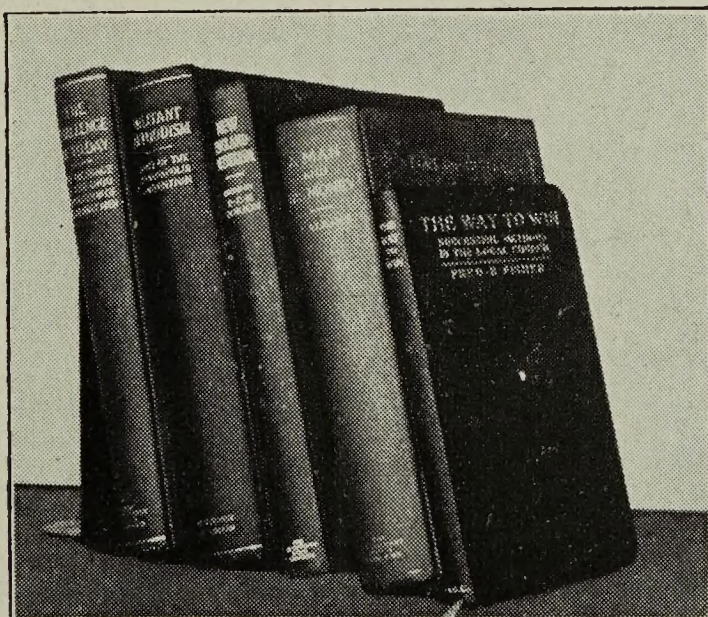
Changes will be noted in the National Committee.



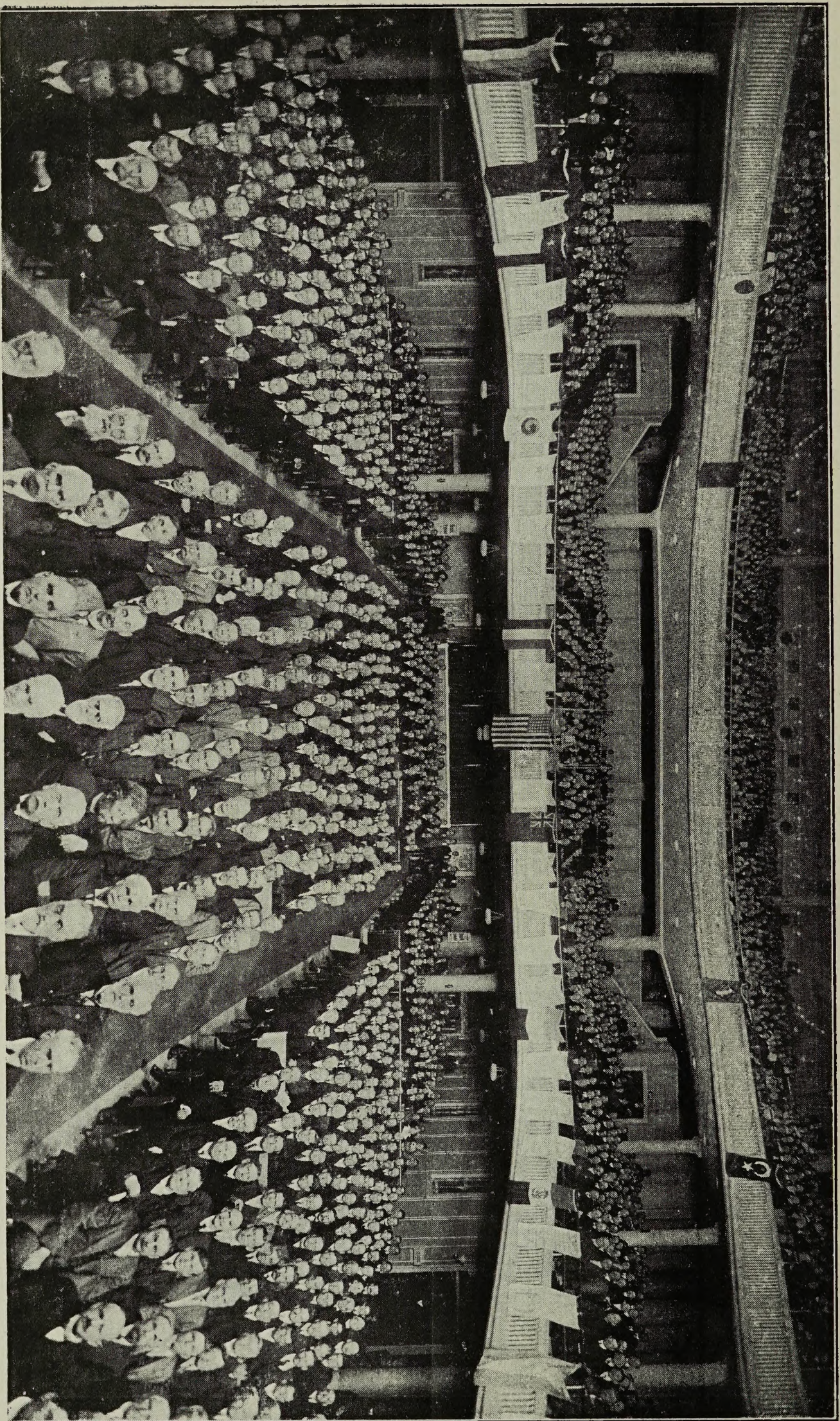
FRED. B. FISHER

General Secretary until Dec. 31, 1915.

A man of unfailing enthusiasm, energy and resourcefulness.



Five Winners



Los Angeles Convention, largest in the National Missionary Campaign. 5983 delegates, of whom 2185 were Methodists

